The Orthodox Herald

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Volume 49, No. 10 ISSUE 585 **FEBRUARY 2001**

FEBRUARY 2001

February is the shortest month of the year, but this year it is one of the fullest in different practices, traditions and services. Hopefully, you have a wall calendar from the church, as it will make it easier for you to follow the changes; but if you don't, we give a short sketch of the main services and their significance.

2/15. Holy Day of the Meeting or Presentation of Our Lord into the Temple. On the fortieth day following His birth, Mary and Joseph took Jesus to the temple to fulfill the Jewish law. This is told in the Bible in Luke 2:22-40.

4. Sunday of the Publican and Pharisee. Luke 18:10-14. The beginning of the Triodin or three weeks before Great Lent. "O Lord, Thou did discredit the Pharisee when he justified himself, boasting of his deeds; and Thou justified the Publican when he approached humbly, seeking forgiveness with sighs; for Thou dost not draw near to arrogant thoughts, nor turn away contrite hearts. We also kneel before Thee meekly, O Thou who did suffer for our sakes. Grant us forgiveness and the Great Mercy." The Jesus Prayer is modeled on the prayer of the Publican in the gospel reading.

4-10. This is a fast free week. Meat is eaten even on Wednesday and Friday. By remitting this rule, the Church stresses that true humility of the Publican is the true trait of the Christian heart rather than merely external mortification which generates pride as it did in the heart of the Pharisee, who boasted that he fasted twice a week.

11. This is called the Sunday of the Prodigal Son from the reading for the day - Luke 15:11-32. This reminds us that we must repent before we can hope of returning to the Father. "I have recklessly forgotten Thy glory, O Father, and among sinners I have scattered the riches which Thou gave me. And now I cry

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St. Ephraim's Prayer

O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather, the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own errors and not to judge my brother; for Thou are blessed unto ages of ages. Amen

SOBORNOST

(Union in the Truth) (1)

Sobornost is understood as unity in the truth. Each member of the Church is *catholic* inasmuch as he is in union with the Church invisible, in the truth. In the words of Bulgakov,

> Catholicity is also *conciliarity*, in the sense of active reconciliation, of a participation in the integral life of the Church, in a life sharing the same truth ... *Conciliarite* is truth; truth is *conciliarite* ... Life in the Church, then, is life in the truth, and the truth is the spirit of the Church ... To live in union with the Church is to live in the truth, and to live in the truth is to live in union with the Church.

Georges Florovsky concurs with Bulgakov and elaborates on this matter.

> The commandment to be catholic is given to every Christian. The measure of his spiritual manhood is the measure of his catholicity. The Church is catholic in every one of its members, because a catholic whole cannot be built up or composed otherwise than through the catholicity of its members. No multitude, every member of which is isolated and impenetrable, can become a brotherhood. Union can become possible only through mutual brotherly love of all the separated brethren. This thought is expressed very vividly in the well-known vision of the Church

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A DECADE OF DEDICATION

By the late 1940s and early 1950s, Sunday Schools across the country were flourishing – some reporting well over one hundred students. The FROC Sunday School Committee, under the direction of Natalie Kiryluk (now Matushka Natalie Breyan), continued to send materials and to help establish new parish programs.

More help was needed though. In 1951, Metropolitan Leonty appointed a Sunday School committee as a branch of the Metropolitan Council to direct the Sunday School programs and to create and publish new materials. Although the FROC Sunday School Committee was dissolved with the formation of the Metropolitan Council Committee, the national organization remained actively involved. Each year an FROC representative was appointed to the Committee and they continued to provide financial support.

The original Metropolitan Council Sunday School Committee was comprised of the following individuals: Fr. John Kivko, chairman, Fr. Nicholas Kiryluk, Fr. John Semanitsky, Fr. Alexander Warneke, Natalie Kiryluk, Stephen Kopestonsky, Andrew Messick, and Sophie Koulomzin. Fr. Kivko, as chairman, assumed the administrative as well as financial responsibility for the committee. Each member brought his or her own particular talents to the committee, but one among them stood out.

Mrs. Sophie Koulomzin, a Russian émigré and noted religious education specialist, had been a member of the commission which created the Paris Series of Russian Orthodox Sunday School materials used throughout Europe. Her presence on the committee was invaluable. Mrs. Koulomzin translated the Paris Series into English while other members edited, compiled, and provided the artwork. In addition,

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CHRONOLOGY

FEBRUARY 2001

DIED: Bishop Boris, retired, in California, Dec. 30, 2000
Mother Pachomia (Dodge) of Transfiguration Monastery, in Ellwood City, PA

SOME IMPORTANT DATES: Pre-lent starts on February 4; Great Lent begins on February 26; Sunday of Orthodoxy is held March 4; Pascha/Easter comes on April 15. The Eastern and Western Churches celebrate on the same date; Ascension is on May 24; and Pentecost comes on June 3.

TENSIONS between the Patriarchates of Constantinople and Moscow are rising. Sensitive areas of conflict are the churches in Estonia and in Ukraine.

POPE JOHN PAUL II will visit Kiev, Lvov and the Carpathian area of Ukraine in June.

THE SECOND PASTORAL CONFERENCE for OCA Clergy will be held at St. Tikhon's Monastery and Seminary from June 5-7.

THE HOGAR RAFAEL AYAU ORTHODOX ORPHANAGE in Guatemale City needs help in caring for over 55 babies. A group from Dallas, TX is raising funds to furnish at least 330 diapers needed daily. Tax-deductible donations can be sent to Missions Diaper Project, c/o Holy Trinity Orthodox Church, 13555 Hillcrest, Dallas, TX 75240. For more info contact: Erika Zanders at 214/350-5313 or Ronald Ternosky at 972-403-7700.

A GREEK ORTHODOX PRIEST PUTS UP BAIL for the release of prisoners. Archimandrite Gevrasios Raptopoulos of Thessaloniki has for 22 years managed to release 5652 people with money he has raised through fund-raisers. He gathers information on jailed Greeks and others and tries to raise money for their release from prisons all over the world.

EVEN PEOPLE OVER 65 are able to grow certain brain cells if they keep their mind active. Learning and interaction with other people appear to encourage new growth in brain cells and their connections, according to a report in Times of London. Mixing with people improved "health, longevity and quality of life," according to neuroscientist Susan Greenfield. "The richer your experience, the more (brain) connections you have. So people do get older and wiser."

BUYING AN APARTMENT, Tom Hanks and his wife, Rita Wilson, had it blessed by Fr. Stephanopoulos of Holy Trinity Cathedral in New York. They attend services here whenever they are in New York.

THE UNUSUAL ICON of the Mother of God "Multiplier of Bread," which was discussed in the October issue of **The Orthodox Herald**, can be purchased from St. Tikhon Bookstore, PO Box 130, So. Canaan, PA 18459. Thank you to Archdeacon Michael Suvak of New York, who sent us an icon and this information.

THE CHOIR QUARTERLY is a newsletter put out by SS. Peter and Paul Choir of Burr Ridge (Chicago) Illinois. For info call John Sutko at 708/424-3592.

NOW THE POWERS, a CD of the Presanctified Liturgy, may be obtained for $16 for the CD and tape for $11 from the choir of St. Nicholas Church, 980 Bridle Path Rd., Bethlehem, PA 18017-3120.

THE ORTHODOX CHRISTIAN PRISON MINISTRY is selling icon note cards, icon prayer cards, and icons mounted on wood to help defray the cost of its giving these items and books on Orthodoxy to Prisoners free of charge upon request. Contact: PO Box 1600, Elk Grove, CA 95624-1600 or call 916/714-3457.

A BRANCH of the Watch Tower Society has been established in Lviv, Ukraine. Construction has begun on a structure which will accommodate over 170 workers. There are now 112,000 sharing in the preaching work in Ukraine.

A CAMP FOR CANCER KIDS and their families has been sponsored by three Greek Orthodox Churches in the Puget Sound area of Washington state. The week long non-denominational camp for children with cancer, ages 3 to 18, has been held for four years. The last Camp Agape, from July 23-28, was held at All Saints Camp and Retreat Center on Raft Island near Seattle. It was part of the Diocese of San Francisco's Kids "N" Cancer program.

THE VATICANS STATUS as a permanent observer, or non-member state, in the UN is being questioned by an internation coalition of 100 non-governmental organizations (NGO'S). It does not question the Vatican's right to express its views but questions the right of this "non-state" to occupy a position with governments. It should be an NGO as are others who represent Muslims, Hindus, Buddhists, Bahais and other religious organizations."

THE 13TH ANNUAL MEETING of the Orthodox Christian Laity in October was held at St. Seraphim Cathedral in Dallas, TX. The place of laity in the church and Orthodox unity in America was discussed by speakers including Archbishops Dimitri and Nathaniel, Dr. Nicholas Gvosdev, Dr. Valerie Karras, Dr. Robert Scott, Greta Larsom Larson and Fr. Talagan. Contact Alice Kopan at 708/771-4228 for a report on the meeting.

IOCC IS EXPANDING its programs to provide support for Orthodox Christians who are homeless, who need housing or need help if they are refugees being resettled. A Program Director is needed. If interested, send resume and cover letter to IOCC, 711 West 40th St., Suite 306, Baltimore, MD 21211 or Fax 410/243-9824.

CHILDREN FROM AN ORPHANAGE are looking for good families to adopt them. Contact Carol Paulakos-Clarke, President of "Plan-it-for-Kids" at 1-800-236-6167.

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FEBRUARY 2001

to Thee as the Prodigal: I have sinned before Thee, O merciful Father; receive me a penitent and make me as one of Thy hired hands."

17. This is the first Soul Saturday or 'Ancestors' Saturday." On this day and the following Soul Saturdays, we remember all those who in the faith have fallen asleep in the Lord. We pray for all deceased forefathers, parents and relatives for whom the time of repentance is past, and who can obtain mercy of God through the prayers of us, the living. We pray for the souls of all the faithful who are awaiting the Last Judgement. We should give a list to the priest of all who we wish to be prayed for by name. This listing is called Diptichs or gramoti.

18. Meat-fare or Last Judgment Sunday. Matthew 25:31-46. The services for today are interwoven with fear of eternal damnation and a firm resolution to reform. At vespers is read: "Oh the terrible hour, Oh the dreadful day when the Judge will sit upon His throne of fear; when the books will be opened, and men rebuked for their evil deeds; when the secrets of darkness will be revealed, and angels will go out to assemble all nations. Come, ye all kings and princes, ye slaves and free men, ye sinners and just, ye rich and poor. Listen! for here comes the One who shall judge the whole world. Who then shall dare to stand before His face while angels rise before Him, blaming men for evil deeds and thoughts and secret desires that come forth by night or by day? How terrible this hour!

O my soul, beware before the end, and cry out: 'O God, my God, save me once again, for Thou alone are the merciful One!' This is the last day on which meat is eaten until Pascha/Easter.

25. This is known as Cheesefare or Forgiveness Sunday. Matthew 6:14-21. This is the last day before Great Lent begins. The gospel admonishes us to forgive men their transgressions. It is customary at the vespers of this day to ask and receive mutual reconciliation. This custom is founded on the words of Jesus heard today: "For if you forgive me their transgressions, your heavenly Father will also forgive you." The altar cloths are dramatically changed from light to dark as are the vestments of the altar servers during this touching service. The music also changes to special minor Lenten modes. In a pensive mood, we go forth into the world prepared for the fasting, prayer and repentance of Lent.

26. This is the beginning of Clean Week, the First Week of Lent. The services of Lent are distinguished by moving hymns and prayers which were composed by such holy men as St. John of Demascus, Cosmos of Maium, St. Andrew of Crete and others. Added to the prayers of the Church and our own daily prayers is the one composed by St. Ephraim. (See elsewhere in this paper.) The prayer sums up all that is essential in spiritual life. Even meditating on the first few words "O Lord and Master of my life" would help one to more deeply enter into the relationship between God and one's soul.

Today and the next three days the Canon of St. Andrew of Crete, popularly known as Pokloni, will be read. Part of the 250 verses are read each day which urge all souls to do good deeds and shun evil ones to return to God through repentance. It expresses the longing of a guilty and penitent soul with quotations taken from the Old and New Testaments. "Grant Thou me tears of contrition and awe."

28. You may go to receive communion this day but you will find that the liturgy is quite different from the one with which you are familiar. The Liturgy of the Presanctified is a combination of the Vesper and the regular St. John Chrysostom Liturgy. There is no consecration of the gifts, they were taken from the reserve where they were put at the last regular liturgy.

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SOBORNOST

as of a tower that is being built (as found in ancient Christian document, The Shepherd of Hermas).

This tower is being built out of separate stones – the faithful. These faithful are "living stones." In the process of building they fit one into the other, because they are smooth and are well adapted to one another; they join so closely to one another, that their edges are no longer visible, and the tower appears to be built of one stone. This is a symbol of unity and wholeness. But notice, only smooth square stones could be used for this building. There were other stones, bright stones, but round ones, and they were of no use for the building; they did not fit one into the other and were not suitable for the building – *armozontes* – and they had to be placed near the walls. In ancient symbolism "roundness" was a sign of isolation, of self-sufficiency and self-satisfaction – *teres atque rotundus.* And it is just this spirit of self-satisfaction which hinders our entering the Church. The stone must first be made smooth, so that it can fit into the Church wall. We must "reject ourselves" to be able to enter the catholicity of the Church. We must master our self-love in a catholic spirit before we can enter the Church. And in the fullness of the communion of the Church the **catholic transfiguration of personality is accomplished.**

Fr. Michael Dahulich, Ph.D.
Staff: Seminary of St. Tikhon

OUTREACH

Education, in its widest sense, is critical to shaping the future of the church. The Orthodox Church was not developed to function in a pluralistic society; it is a thousand-year-old community entity to which its people have always gravitated. Therefore, it has not developed a high degree of proselytizing skill. The future of the Church in America depends on how well it is able to adapt to living in a culture foreign to the one in which it was born.

The Orthodox Church wants to encourage people to develop a strong commitment to their spiritual life and to become more involved in the life of the church. To achieve this, the church must work to develop new communication techniques so that it can develop its message skillfully and convincingly. To move confidently into the future, it is important that there be an understanding of the respect for the past. This needs the development of an extensive library as a valuable source of research material, which will help make the history of the Church.

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PRE-LENT

The three Sundays before the start of Lent help us to make the transition from a joyful to a penitential season.

As a composer uses an interlude to modulate from one theme to the next, so the Church uses this Pre-Lent period to help us settle down from the festivities of last month, and to prepare us for the disciplines of Lent.

Pre-Lent, starting on February 4 with the Sunday of the Publican and Pharisee, is the time to discover our weaknesses, and then try to eliminate them during the Lenten season. The gospels chosen for the Pre-Lenten Sundays contain examples of repentance and the knowledge that we have responsibility for our own soul.

We all lapse into bad habits, often unconsciously. If we wait until the first week of Lent to decide where there is need for improvement, we will not be in the mood for the special church services. Let's use these remaining weeks for self-examination. What are our faults? Impatience, indifference, fault-finding, unkindness, no time for God or family? Let's find them and face them honestly.

Aware of our shortcomings, we will be fortified with the power of Jesus to conquer them. It would be a poor army which did not know its enemy.

We can do all things through Jesus Who strengthens us. "O Lord, You have been a refuge to us from generation to generation. I pray: 'Lord have mercy on me, heal my soul, for I have sinned against Thee. Amen'"

WINTER'S GRACE

All of us need at least one or two close friends. A small boy defined a friend as "someone who knows all about you and likes you just the same." Another definition is "A friend is the first person to come in when the whole world goes out."

Solomon wrote in Proverbs 17:17: "A friend loves at all times." That definition can't be improved. To have someone who remains true to us under all circumstances is one of life's choicest blessings. The support and encouragement that only an intimate friend can offer is sorely needed when the burdens of life weigh heavily upon us.

But we must add the advice given in Proverbs 18:24. It makes an important point and takes us beyond a description of what it means to be a friend. It says that "a man who has friends must himself be friendly." The implication is clear: Friendliness must begin with us. A woman complained that no one cared about her; no one called her on the phone. I asked her if she called anyone, she answered that she didn't. The implication is clear. Friendliness must begin with us. We must take the initiative in developing relationships with others. Let us be to others what we desire for ourselves. When it comes to friends, to have one you must be one! These four lines tell it all:

I went outside to find a friend,
But could not find one there;
I went outside to be a friend,
And friends were everywhere!

BIBLE QUIZ

1. What was the first sinful meal?
2. Who fasted forty days after his baptism?
3. Who was on a ship with 275 passengers and fasted for fourteen days?
4. Who angered his father by unwittingly breaking a fast while pursuing the Philistines?
5. What two apostles prayed and fasted as they chose elders for the churches?
6. What, according to Jesus, do praying and fasting accomplish?
7. Who was Paul waiting for while he fasted three days in Damascus?

ANSWERS:
1. The forbidden fruit (Genesis 3:6)
2. Jesus (Matthew 4:1-2)
3. Paul (Acts 27:33)
4. Jonathan (I Samuel 14:24-27)
5. Paul and Barnabas (Acts 14:23)
6. Driving out demons (Matthew 17:21)
7. Ananias (Acts 9:9)

BORN FOR BATTLE!

Sunday, Feb. 25 bears three names. The first is **Cheese-fare Sunday.** This is because we are encouraged by our teacher, the Church, to make our fast more demanding by stopping to eat milk products until the end of Lent. Not everyone can do this – the goal is not to damage our health! Yet it is important to note the importance of fasting for the health of our body, soul and spirit – our abstinence of certain foods serves to remind us that we were not born simply to be comfortable in this world. We were born to fight! We must find the meaning of our existence. We must acquire wisdom and become the very best that we can be as we make ready to enter into eternity which is our true home.

Hatred and thirst for vengeance hinder us in this struggle. Thus the second name that this Sunday bears is **the Sunday of Forgiveness.** Just as an athlete sheds everything that might get in the way of his race or his fight, so we must shed the sins that arise from remembering the bad things we have done or that have been done to us. We do this by forgiving and by asking for forgiveness. We don't do this because our feelings tell us that it is pleasant to forgive, but because we want to be **free for battle.**

Finally, to remind us that we must indeed enter into battle, our Teacher, the Church, reminds us of **Adam's expulsion from Paradise.** This is the third name this Sunday bears. We are not yet at the place we must get to. Paradise awaits us. We have felt it just a little in our dreams and our aspirations. But we must **fight** to get it – always with God's help. **We were born for battle!** So let's fight with hope, faith, courage and love!

Fr. Ihor Kutash, Ph.D.

CONFUSION

For a long time I was confused. Were my guardian angel and my patron saint both given to me at baptism the same or two separate entities?

How fortunate and safe I felt when I found that I actually had both a Guardian Angel and a Patron Saint.

Every Christian receives a saint as his patron and protector in the church when he is baptized. This patron saint cares for the new Christian like a loving mother and preserves him from misfortune and woe, which befalls a person while on earth.

We have an obligation to know our Name Day. This is the day when our patron saint is commemorated and found on the Church Calendar. We should learn the story of the life of our saint and spend the Name Day in prayer. We should receive Holy Confession and Communion. If we cannot attend church, we should pray extra at home. The prayer for our saint is:

PRAY UNTO GOD FOR ME, ST. (NAME) FOR I FERVENTLY FLEE UNTO THEE, THE SPEEDY HELPER AND INTERCESSOR FOR MY SOUL.

(Continued from page 1)

A DECADE OF DEDICATION

she also wrote other student texts – a much needed Beginner Series and a book for adolescents.

With the creation of the new materials came a need for teacher training. Until this time, parish priests guided their teachers; now a more uniform and formal training was sought. A weekly Teacher Training Program was conducted at St. Vladimir's Seminary with instruction given by Mrs. Koulomzin and Fr. Alexander Schemman. Teacher training was also provided in other areas of the country. The Detroit area Eastern Orthodox Catechetical Conference provided a yearly pan-Orthodox program available to all Orthodox Christians regardless of jurisdiction.

The Orthodox Christian Education Commission, established in 1953, was originally created as an advisory study commission on Orthodox education. Begun as an annual pan-Orthodox conference, the group's findings on problems in Orthodox education were presented in its semi-annual publication, *The Bulletin.* Sophie Koulomzin, the editor of this publication, was also instrumental in the organization of the OCEC.

A great deal had been accomplished in the course of a decade – materials published, curriculum standardized, and teacher training programs established. Now there was a need to bring people and ideas together to continue the many advances made by talented and dedicated individuals.

In the next issue, the 1st National Conference of Sunday School teachers.

Margaret Pysarchyk

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OUTREACH

A museum should also be part of the program. It will serve to give further contact with the past and will be a source of inspiration for future generations.

The church in America hopes to develop from a migrant church to one that becomes an integral part of American life by encouraging the wider community to appreciate the beauty of its liturgy, its history and traditions, and the spiritual nourishment it is able to provide.

In the materialistic, pluralistic, secular soil of America, the Orthodox church is a plant that must be carefully nurtured if it is to bear fruit and attract people to it. With God's help, and the support, commitment and hard work of the clergy and laity, this purpose will be realized.

FORTY DAYS LATER

Forty days after Jesus was born, he was brought to the temple in Jerusalem. We celebrate this occasion as the Meeting of the Lord on February 2/15. Jesus was taken to the temple. Luke 2:25 tells us that Simeon was "just and devout" awaiting the Saviour. God observed these fine qualities in Simeon and showed love for this dear old man by revealing to him that he would see the Saviour before his death.

God kept His promise and when Mary and Joseph got to the temple in Jerusalem, He directed Simeon to the infant Jesus. Thrilled and deeply appreciative, Simeon embraced the child and prayed: "Now lettest Thou Thy servant depart in peace, O Master, according to Thy word for mine eyes have seen Thy salvation." (Luke 2:25-35)

A short time after Simeon said these words he died.

God also demonstrated His love for 84-year-old Anna by directing her to Jesus as well. This precious widow, the Bible tells us, was always at the temple: "served God with fastings and prayers night and day." Overflowing with appreciation, she, like Simeon, thanked God for His extraordinary kindness, after which she spoke about the child as Luke tells us: "(SHE) spoke of Him to all those who looked for redemption in Jerusalem." (Luke 2:36-38).

Yes, God observed how deeply Simeon and Anna loved and feared Him and how concerned they were with the outworking of His purpose.

Relationships are two-way. As we draw close to God, He responds by drawing closer to us. We see this in His feelings for aged Simeon and Anna, both of whom received special mention in the Bible.

Following the example of Mary and Joseph in the Orthodox faith, when a child is forty days old, it is brought to the church.

WHERE ARE THEY NOW?

In the history of the Orthodox Church in America, we learn that the Orthodox first formed churches in Alaska, then in California, then in Northeast United States. When did it come to mid-America?

Recruiters were sent to areas of Eastern Europe, primarily the Austro-Hungarian Empire lands, to find strong men to work in the coal mines, steel mines and in other industries which were starting up.

People were also recruited to farm. Between 1865 and 1880, more immigrants came to Kansas than any other place in the United States. Its population grew from a hundred thousand to nearly a million in these years. People came because they were promised land virtually free. The first Homestead Act passed by Congress in 1862 enabled the head of a family to claim 160 acres of land on the rolling prairie of Kansas for only a small filing fee and a promise to reside on the land for five years.

By 1873, two railroads stretched across Kansas. Along their lines they had large tracts of land which was given to them. They were determined to find settlers to grow crops, which they could transport. They send representatives to many lands, among these were those in the Austrian Hungarian areas and Ukraine. Here they aggressively promoted the promise of a good life.

The Homestead Act was amended and expanded many times in the latter half of the 19th century. New land opened up in North and South Dakota, Iowa, and Nebraska. This brought a new flood of immigrants who were unsettled by political upheavals in their home lands and were lured by the generous terms of the Acts. The immigrants traveled by rail to Chicago, and from there further north and west, to claim their acres in Wisconsin, Minnesota and the Dakotas.

Surely there must have been Orthodox and Eastern Catholics among them. Where are their descendants now?

* * * * * *

The pursuit of health and the preservation of physical life seem to have replaced salvation, the glorification of God, or the beatific vision as the chief end of man.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot not so hot. Shitke my-youth colds again. I guess toh yeh season nah toh. Remember zhe yah vam pessala za me next door neighbor, tohtah shto duman zhe ohna taka special? Well me maleeh takee incident last week. Yeh husband dostal cold, che flu. Ohn takee hvoree but ohn neh let her call or take him doh doctorah boh ohn kazheh zhe ohn mah takee dumkey zhe first step go to doctor, then doctor send you to hospital, then you get sicker, then you die, then undertaker take you back home. Ohnan yehmyu kazhe zhe ohn hysterical. Ohn yeh kazheh zhe his mother told him and she can't be wrong. Neighbor decided zhe he's too sick to argue with.

Anyway, ohnah neh znah what to do, boh ohn tak yoyka-yeh ee yoyka-yeh. Ohna meneh finally calluyeh nah telephone boh ohna taka desperate ee neh znah what to do. Ohna kazhe me: "Anne can you help me? I'm desperate. My husband is driving me crazy. You people seem to have so many home remedies. Can you help my husband? You can use anything but your famous garlic cure."

Yah bulla taka nice, yak me mamma taught me. Though yah seeing red kolee ohna kazhe me "you people." Noh yah decided yah peedo doh neighbora eeh budu treatovatee yeh husband yak nashee treatovalee colds.

Yah peeshla tam doh next door neighbor housoo with torbah filled with "you people" remedies. First, yah pomazala yeho throat eeh hrudee with Vicks. Then yah poklala piece old flannel nah top. Then yah dala yehmyu nose drops. Yah plugged in me vaporizer boh bulloh tak dry oo houseye. Then yah fixovala yehmuh hot tea ee blackberry venoh that yah Yrobeelah last summer. Yah tak talking nice eeh soothing, yah pulled down the shades eeh yemuh saying that ohn budeh sweat not to worry and then ohn budeh feeling better.

Yah peeshlah domu. Later husband called me to come over. Yeh husband ohn looked like new man.

Yah guess zhe me next door neighbor znah zhe "you people" know a lot only ohnah can't admit it.

If only I had goose grease,
Hanya

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Christmas gift from Velma Bova, Joseph Burchick, Paul Laskovich. Catherine Wulczyn in memory of Waranitsky and Wuluczyn families, **Fr. Igor Tkachuk** and Anna and Frank Kubic. Prayers for health of Steve and Justyna Pelak. Prayers for health of Feodor and Mary Selelyo. **Mary Kinn** eternal memory of Prof. Frank Holovac. Eternal Memory for members of Nursing Class of 1945 of Charles Wilson Memorial Hospital School of Nursing who have died. Sullivan and Smith are the last ones added to the list. In their youth, they cared with love for the sick, may they now find a rest richly deserved.

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Life begins in relationship with others, in continuity with the past and care for the future. Every man who tries to live absolutely without others tries to do what even God cannot do. The Father understands Himself because there is a Son and a Spirit. Only Satan seeks to isolate himself. For hell is no more than the breaking of all the bonds by which each life might have discovered something more than its own existence.

A. Padovano

* * * * * *

You are as young as your faith and old as your doubt; as young as your self-confidence and as old as your despair.

Dabs of Thoughts

You reach young people in the same basic way you reach anybody. You tell the old, old story about sin and salvation; you tell about how to avoid evil, how to have a closer walk with the Lord, how to grow in grace, how to be attentive to the needs of others, how to keep the Faith in the face of dissent, heresy, secularism, hedonism, and materialism. If this is not your primary focus, then any gimmick you come up with to attract any segment of the population will in the end bear little or no fruit.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light I have. I must stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong. (Abraham Lincoln)

In monasteries and seminaries during meals the book of Life of the Saints is read to provide the listeners with something spiritual to meditate upon. Every saint's life commemorated that day is read.

Throughout the first week of Lent, readings are taken from Genesis. These describe the fall of Adam, making plain the sorrowful situation in which man found himself after committing the first sin. The readings remind us to do penance and to be grateful to our blessed Lord for saving us from Adam's state – the absence of God.

By order of the Holy Synod of 1882, February 19/Mar 4 on which day the serfs were freed by Czar Alexander II was to be commemorated with a Divine Liturgy and a panahida. The clergy were to emphasize the need for doing good deeds and to pray for blessed repose of all.

George Washington, in his Farewell address, called religion and morality "indispensable supports" of political prosperity. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

The Septuagint is the pre-Christian version of the Old Testament still in use in the Orthodox Church. The translation made by 70 emissaries from Jerusalem for Ptolemy II about 270BC.

Whatever we give, we are able to give because God first gave to us.



EDITORS' NOTES

The Orthodox Church is not a mere organization. It is a living, breathing body. It is made up of imperfect men and women who by grace are enabled to use God's perfect means. The Church that is true to its calling is one in which adherents do not thwart God's purpose in saving them. That purpose is set forth by St. Paul in Ephesians 2:8-10: "By grace you have been saved through faith; and this is not your own doing. It is the gift of God, not of works, lest anyone should boast." If the church forgets this, it has no message, no saving word for a lost world. But if the church stops with this, it lays itself open to the peril of Antinomianism, which teaches that faith alone is necessary to salvation. The apostle goes on to say why God saved us: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

So we see that both faith and works are important. The fatal danger of liberalism is the belief that benevolent activity even apart from adequate recognition of the saving Gospel is enough. On the other hand the danger of faith alone is forgetfulness of the essential outcome of the Gospel.

What then is the answer to present-day confusion about the purpose of the Orthodox Church? It is for the Church to be what God has called it to be – a worshipping community of believers, proclaiming the Gospel of redemption, seeking to observe all things its Lord has commanded it. This, and nothing less than this, is what the Church of Jesus Christ is for.

There is a terrible danger that the church should become a large social service organization, forgetting the worship of God.

We want to thank all who responded to our plea for information concerning a turntable with portals. You have helped us in our making of CDs from our precious records.

We have been planning for some time to increase the size of our paper. There was a mix-up last month, so we hope to accomplish that this month. In hurriedly cutting back enough material to fit 6 pages rather than 8, the January issue failed to identify the proposed church building on the first page. This wooden Carpathian style church will be built in Danbury, CT where Fr. Mihaly is pastor.

If we have offended any of you, we ask your forgiveness. May God be with you.

The Strogens

FASTING

Too often these days we hear people say: "It's not what goes into the mouth but what goes out of it that is important." They use this as an excuse to not fast during the times prescribed by the Church. They fail to take into account that both into the mouth and out of the mouth is equally important.

The readings for Cheesfare Sunday: Romans 13:11-14:4 and Matthew 6:14-21 are very specific as to what fasting is and is not. It states that fasting is a religious duty. It does not say: If you fast but WHEN.

We are warned in the readings not to make fasting a mere formal, outward act, as though it were good and meritorious in itself and not a means of grace. The Orthodox Christian will fast, but he will not make a display of it. True, he will not be ashamed of it, but he will so fast that God, and not man, may see and approve.

FUNDS

ALASKA: **A.M. Fedec**

MISSION: Michael Petronko, Paul and Ellen **Shiptenko** in memory of parents Prof. Elias and Pauline Shiptenko and Victor and Helen Malesky.

BOTH ALASKA AND MISSION FUNDS: Anonymous, Martha Stavropoulos, Michael Sypa, Alex Kozachuk, **Ethel Watlock**.

* * * * * *

Dramatic medical interventions portrayed in the media become living "westerns." The powers of death are the bad guys, to be vanquished by the good guys, dressed in white coats, rather than white hats.



It is time to check your freezer and to use up the meat that you have stored there. This old-fashioned recipe will help you to use up some of the meat. It is delicious, different and nutritious.

BAKED BUCKWHEAT GRITS
(Krupove Baba)

1/2 lb. buckwheat grits
8 medium potatoes
2 lbs. pork shoulder
Salt pork or bacon
3 onions
salt and pepper

Peel potatoes, quarter and cook until tender. Drain, save water. Mash potatoes and set aside.

Cut meat into cubes. Cover with salted water and simmer until tender. Drain off water and pour directly over grits. Cover the bowl and allow to stand 10 minutes. Check. If grits are not split open, place over low heat for a few minutes. Add as much potato water as necessary. Grits must be moist to split.

Cut meat into smaller pieces, if necessary, and add to grits.

Render salt pork or bacon or use shortening. You should have about 3/4 cup shortening. Saute thinly-sliced onions. When light brown, add to grits. Mix, add mashed potatoes. Add as much salt and pepper as desired. Blend thoroughly and put into greased tube pan. Bake at 350° oven about 1 hour.

You may use leftover roast beef or pork. The meat need not be boiled. Use the potato water while hot to pour over grits. To have a real tasty baba, you must use enough shortening to make it moist and tasty.

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Nobody grows old merely by living a number of years. People grow old by deserting their ideals. Years wrinkle the skin, but the giving up of enthusiasm wrinkles the soul.

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"Solitude, prayer, love and abstinence are the four wheels of the vehicle that carries our spirit heavenward."

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MEDITATION

Reconciliation of Enemies

O Christ our Savior: Since You broke down the dividing wall of hostility between God and man, look mercifully upon Your servants who have been estranged from each other. Dispel all their pride, jealousy and the hurtful words said against each other, and unite them for Your Name's sake. May they no longer act as strangers, but in mutual forgiveness, begin again in a spiritual relationship with You as their bond; we pray to You, O Lord: Hear us and have mercy.

You reconciled us to the Father through Your Death on the precious and life-giving Cross. Teach us the brevity of our life, and how precious a gift it is! Bring those together who have parted from each other because of harmful words, actions or misunderstandings, and unite them once again for their own happiness, health and salvation; we pray to You, O Lord: Hear us and have mercy.

You came into the world to save sinners, Jesus, therefore, soften the hard and stubborn hearts of those who war against each other. Expel from them lust for power and domination over each other. Pour the healing oil of Your grace into their wounds, and instill in them whatever is honorable, virtuous and pure; we pray to You, O Lord: Hear us and have mercy.

Ray Mastroberte

* * * * * *

Giving is the best thermometer of one's love for Christ and His Church.

Home Bible Reading Schedule

FEBRUARY 2001

1	1 Peter 4:12-5:5	15	Heb 7:7-17
2	2 Peter 1:1-10	16	2 John 1:1-13
3	2 Tim 2:11-19	17	1 Cor 10:23-28
4	**2 Tim 3:10-15**	18	**1 Cor 8:8-9:2**
5	2 Peter 1:11-46	19	3 John 1:1-15
6	2 Peter 2:9-22	20	Jude 1:1-10
7	2 Peter 3:1-8	21	Joel 2:12-26
8	1 John 1:8-2:6	22	Jude 1:11-25
9	1 John 2:7-17	23	Zach 8:7-17
10	2 Tim 3:1-9	24	1 John 2:18-31
11	**1 Cor 6:12-20**	25	**Rom 13:11-14:4**
12	Heb 13:7-16	26	Isa 1:1-20
13	1 John 2:12-55	27	Isa 1:19-2:4
14	1 John 3:21-4:6	28	Isa 2:3-11

BIBLE STUDY

The first day of February we read from Mark 12:38-44. In verses 41 and 42 we read: "Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. Then one poor widow came and dropped in two mites, which makes a farthing (a half of a penny)."

The key word in this statement is the little word "how." Jesus noticed HOW the people cast money into the treasury. His interest was not so much in WHAT people were giving, but HOW they were giving. He was looking at the motive for giving, the impulse of the donation, the inspiration of the offering. There is a very illuminating phrase in 1 Samuel 2:3 which declares: "By God actions are judged."

As Jesus watched, in came the lonely widow, and at once He saw something which deeply moved His heart. As she cast in her two mites, He observed that this act was the expression of faith. "She of her want did cast in all that she had." (verse 44). This is a shining example of deep faith. The statement literally means that she gave all that she had to live on. In other words, she trusted God to supply her wants, and devoted her property entirely to Him. It is a comparatively easy thing to give out of abundance, but it requires strong faith to give out of poverty.

Her giving was also an expression of her hope. She gave "all her living." She had vision. She saw beyond this world to the next. She knew what Jesus meant when He said: "Lay not up for yourselves treasures upon earth ... but lay up for yourselves treasures in heaven ... for where your treasure is, there will your heart be also." Matthew 6:19-21.

Jesus also observed that her act was an expression of her love. The Lord had declared that the fulfilling of the commandments was to love God and to love our neighbor.

What might we ask had this to do with the gifts that were placed in the treasury of the temple? The answer is everything. All gifts placed in the chests were divided between the priests and the poor. And however much the priests might be disliked, to the heart of this woman they stood as representatives of God. Then there were the poor. She was poor, and so were her neighbors and when she dropped her gifts into the treasury, she was keeping the whole law. She was expressing her love to God and her neighbor.

Jesus still sits "opposite the treasury" and as the Lord of all giving, He still watches whether our offerings are the expression of faith, hope and love. What does He see?